foes who wish to be informed. But this is not its main purpose, and in arranging for its publication I was thinking primarily of the wide Jewish public in English-speaking countries, to-day the most numerous and most influential body in Jewry, The information which the book supplies should help to guide our own counsels and actions. For whatever the non-Jewish world may or may not do to us, and however much we may depend on it, ultimately our fate is in our hands; our interest in our own future is such that if focussed and rightly directed, it must prove decisive*. The issue of a crisis depends not so much on its magnitude as on the courage and resolution with which the crisis is nwt.

Numbers afreet our problem in a peculiar manner: to a nation rooted in its own soil, complete in its social structure, and therefore reasonably self-sufficient, they mean strength and security, but for us, outside Palestine., they have always constituted a danger. This was, and is, the curse of the *Oaluth* (the Exile); a nation cannot, and must not, grow except in soil which it can call its own. Even where we form one-tenth of the population, we arc helpless against a hostile attack by the organized forces of the majority. We cannot sustain an economic attack, for our occupational structure lacks inner balance; and we are

morally unarmed for a political struggle, even whore we have a strong communal or national consciousness. Attachment to home and country give a man the strength to fight; but such love, in the *Galuth,* binds us through the land to the community and State which arc built upon It, that means to the "majority-nation"; though this docs not necessarily bind them to us. Facod by Naai persecutions, many Jews who had felt German an.d had fought and worked for Germany, committed suicide from humiliation and despair; such suicides were greeted with glee by the Na#i press, which voiced the hope that many more Jews would take leave of Germany in that way.